THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Work is the only means of growth. Not to work is to keep always an undeveloped hand, or heart, or brain. The things which work may achieve are not half so important as that which work does in us."—TURNER.

No. 28, Vol. LXXI. Thursday, July 15, 1909. Price One Penny.

ACCOUNT TO BE GIVEN OF IDLE WORDS.

"BUT I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12: 36.)

The dictionary defines the word idle as "trifling, of no account, silly, barren," etc. In the spirit of the foregoing expression, the word may be further defined as "vicious," in the sense that trifling, silly and barren words that mislead the seeker after truth or obscure the meaning of the holy scriptures, are offensive in the sight of the Lord.

At one time during the ministry of Christ, certain of the Pharisees sought to entrap Him that they might have occasion to complain against Him. They sent out to Him their disciples who asked, "Master, we know that Thou art true, and teachest the way of God and truth, * * * Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness and said, Why tempt ye me, ye hypocrites?" (Matt. 22: 16-18.) These disciples of the Pharisees sinned in addressing the Savior as they did, because they were insincere, uttering "idle words" in an effort to entrap Him. For such words they shall be required to give account on the judgment day.

"A certain man made a great supper and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground and must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." (Luke

14: 16-20.) The excuses offered were "trifling, of no account, silly." They were idle words, insincere, and such will have to be accounted for in the day of judgment. There are bidden guests, members of the Kingdom of God, to-day who are guilty of uttering idle words very much like these and as barren of truth. They have heard the gospel call and given heed in a certain degree, but have not responded with full purpose of heart. They declare their faith in the work of the Lord, but when asked to bring forth the fruits of faith they hesitate. They want to have membership in the kingdom at a minimun of effort. When such become known their protestations of zeal for the furtherance of righteousness are looked upon as idle words, of no account, barren.

"* * * the blood of Jesus Christ his Son cleanseth us from all sin." The foregoing quotation, which is used very generally by professed believers who hold that a simple assent of the mind is all-sufficient, is most pernicious in its consequences. In the first place it is deliberately lifted from a passage of scripture which in its entirety conveys quite another meaning. (See II. Peter 3: 16.) The verse from which the words quoted are taken reads, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I. John 1: 6, 7.) That throws a light altogether different on the passage, and shows that something more than mere acquiescence is required. People who are content to rest their hope of salvation upon garbled extracts from passages of scripture seem to be over anxious to find justification for shirking work. The condition they find themselves in is largely due to the teachings they have received from men who have taken it upon themselves to interpret the word of God. That these teachers have uttered idle words is plain from numerous passages of Holy Scripture. The Apostle James says: "Yea, a man may say, thou hast faith and I have works; shew me thy faith without thy works and I will shew thee my faith by my works." (James 2: 18.) It is easy to believe that a man has faith when he shows it by his works, for faith is the forerunner of works, the incentive to all action, and where action is, there also must be the moving power. Christ says: "He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." This is a plain reference to works being necessary, and He says definitely that a faith that is without works is vain because he that hath faith in Him shall show his faith by his works. Hundreds of such references might be made tending to show that "as the body without the spirit is dead, so faith without works is dead." (James 2: 26.) Surely those who, in the face of such overwhelming evidence, teach that mere passive acknowledgment of Jesus the Christ will bring salvation and exaltation in the eternal kingdom of God, are

guilty of speaking silly, trifling and barren words; idle words for which an account shall surely be made at the last day.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4: 4.) This is a strong refutation of the claims made by some "idle talkers" that only a part of the Lord's teaching need be heeded. Those who hang on the words, "the blood of Jesus Christ his Son cleanseth us from all sin," ignore the fact that Christ did not teach the entire gospel plan every time he opened His mouth. He suited His words to the occasion. For instance, when He came to John the Baptist and requested baptism at his hands, He taught only, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matt 3: 15.) Those words cannot by any reasonable stretch of the imagination be interpreted to mean that the one act or ordinance of baptism is sufficient to fulfill all righteousness. This one act cannot be left undone in the fulfillment of all righteousness; it is necessary along with "every word that proceedeth out of the mouth of God." In this passage we have additional light upon the words of John, "But if we walk in the light as he is in the light * * * the blood of Jesus Christ his Son cleanseth us from all sin."

Christ died for our sins, it is true, and redeemed us from the results of the Fall, doing for us that which we could not do for ourselves, but having done that much He expects that we shall take advantage of the light which He brought into the world, and work out our own salvation as He has pointed out the way. "Without faith it is impossible to please him, for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." God is no respecter of persons and is to be found by all, the rich as well as the poor, the great and the small, the saint and the sinner, if they will only seek Him in the right spirit, believing that "He is a rewarder of them that diligently seek Him." But, how shall we go about seeking him? the earnest inquirer asks. The Holy Scriptures give the key: "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." And again: "If any man will do the will of the Father he shall know of the doctrine." Seek wisdom of the Lord according to the admonition of the Apostle James and when God sends the light do not ignore it, no matter where it comes from. Do not be guilty of the "idle words" that many have uttered in these days, "Can any good come from the 'Mormons'"? Remember the foolish words of those people in former times who said, "Can any good thing come out of Nazareth?"

Words that blind the eyes to the truth; words that lead men aside into by and forbidden paths, and words that are intended to do injury to any of God's children, are "idle words" and will have to be given account of in the day of judgment.—S. N. L.

PITFALLS AVOIDED BY THE TRANSLATOR OF THE BOOK OF MORMON.

(*Concluded from page 420.*)

A complete list (as complete as I can make it from several reviews of the Book of Mormon, not one name being intentionally omitted) of the proper names that occur in the text of the Book of Mormon now follows. They are separated into different classes for convenience in referring to them.

List No. 1.

*Aaron	Abish	Aha	Alma
*Abel	Ablom	Ahah	*Alpha
Abinadi	*Abraham	Agosh	Amaleki
Abinadom	*Adam	Akish	Amalickah
Amaron	Antiomni	Comnor	*Eve
Amgid	Antiomno	Corianton	*Ezias
Aminadab	Antionah	Coriantor	*Gad
Aminadi	Antionum	Coriantum	Gaddiandi
Amlici	Antiparah	Coriantumr	Gadianton
*Ammah	Antipas	Corihor	Gadiomnah
Ammaron	Antipus	Corom	Gazelem
*Ammon	Antum	Corum	Gid
Ammonihah	Archeantus	Cumeni	Giddianhi
Ammoron	*Babylon	Cumorah	Giddonah
Amnigaddah	*Bashan	*David	*Gideon
Amnihu	*Benjamin	*Eden	Gidgiddoni
Amnor	*Bethapary	*Egypt	*Gilead
Amoron	Bible	*Egyptians	*Gilgal
*Amos	*Boaz	*Elijah	Gilgah
Amulek	*Cain	Emer	Gimgimno
Amulon	Camenihah	Emnon	Hagoth
Angola	Cezoram	Emron	Hearthom
Ani-Anti	Chemish	*Enos	*Helom
Anteonum	*Christ	*Ephraim	Helaman
Anteum	*Christians	Ezrom	*Helem
*Anti-Christ	Cohor	Ethem	Helorum
Anti-Lehi-Nephi	Com	*Ether	Hem
Hermounts	*Jonas	*Lebanon	Morianeumer
Heshlon	Joneam	*Lehi	Morianton
*Heth	Josh	Lehonti	Moriantum
Himni	*Joshua	*Lemuel	Mormon
*Isaac	*Jordan	*Levi	Moron
Isabel	Jordon	Lib	Moroni
*Isaiah	*Joseph	Limhah	Moronihah
*Ishmael	*Judah	Limher	*Moses
*Israel	*Judea	Limhi	Mosiah
*Jacob	Kib	Luram	Mulek
Jacobugath	Kim	Mahah	Muloki
Jacom	Kimnor	*Malachi	Nahom
*Jared	*Kish	Manti	Nazareth
Jarom	Kishkumen	*Manasseh	Nehor
*Jasher	Korihor	*Mary	*Nephi
Jashon	Kumen	Mathoni	Nephihah
Jehocab	Kumenonhi	Mathonihah	Neum

*Jehovah
*Jerusalem
*Jeremiah
Jershon
*Jesus
*John
Omner
Omni
Onhah
Onidah
Ontah
*Oreb
Orihah
Paanchi
Pachus
Pacumeni
Pagag
Pahoran
*Pharaoh
*Philistines
Ramah
*Red Sea
Riplah
Riplakish
Riplianeum
*Laban
Lachoneus
Laman
Lamanitish
Lamah
Lamoni
*Sabbath
*Salem
Sam
*Samuel
Sariah
*Satan
Seantum
Sebus
Sezoram
*Seth
Shared
Shazer
*Shem
Shemlon
Shemnon
Sherem
Sherrizah
Sheum
*Melchizedek
Melek
Middoni
*Midian
Minon
Mocum
Shez
Shiz
Shule
Shur
Shiblom
Shiblon
Shilem
Shilom
Shim
Shimniton
Sidom
Sidon
*Sinai
Siron
*Solomon
Teaneum
Teomner
*Timothy
*Nimrah
*Nimrod
*Noah
Ogath
*Omega
Omer
Tubaloth
Zarahemla
*Zedekiah
Zeezrom
Zemnariah
Zemnarihah
Zenephi
Zeniff
Zenoch
Zenos
Zerahemnah
Zeram
Zerin
*Zion
Zoramites

*Biblical names also.

The next list includes the names of the Nephite coins, of some animals with which those people were familiar, and of others having special application, but which, in general, have not been translated.

List No. 2.

Amnor
Antion
Cumoms
Cureloms
*Deseret
Ezrom
*Irreantum
Leah
Liahonah
Limnah
Neas
Onti
*Rablanah
*Rameumpton
Senine
Seum
Seon
Sheum
Shum
Shiblon
Shiblum
Shublon
Ziff

*Meaning also given in the Book of Mormon.

The next group of names is composed of a few that, though common sometimes, are made proper in the Book of Mormon as their use requires.

List No. 3.

Bountiful
Chief Judge
Cherubim
Desolation
Gentiles
Governor
Great Spirit
High Priest
Judge
Priest
Priesthood
Scriptures
Teacher

The following sacred names occur in the Book of Mormon. They are nearly all translatable terms, and are made

List No. 4.

Almighty
Almighty God
Beloved
Christ
Comforter
Creator
Eternal Father
Everlasting Father
Father
God
God of Israel
King
Holy One
Holy One of Israel
Holy Ghost
Holy Spirit
Holy Messiah
Lamb
Lamb of God
Lord
Lord God
Lord God Almighty
Lord God Omnipotent
Lord Jesus Christ
Lord of Hosts
Lord Omnipotent
Maker
Mediator
Messiah
Mighty God
Mighty One
Most High
Most High God
Only Begotton
Prince of Peace
Redeemer
Savior
Shepherd
Son
Son of God
Son of Righteousness
Spirit

Finally a group of names that require special attention is found in

List No. 5.

New Jerusalem	Twelve	Jew
Tower	Wonderful Counselor	Hebrew

Four of these names or parts of names, New, Tower, Twelve, and Wonderful are simply common translatable terms, raised to the dignity of proper nouns, and they can not be included in the lists of Israelitish names found in the Book of Mormon. They have no more bearing on the questson before us than if they were each properly written with a small initial letter instead of with a capital. With respect to the names "Juo" and Hebrew it has already been shown that they are not original Semitic words; but substitutions for them and therefore, their use in the Book of Mormon does not affect its claims of antiquity in the least degree. The substitution of the English God or Gods for the Hebrew Elohim, and of *Lord* for Adonai in the Bible is not looked upon by any one as a blunder, and so neither can the substitution of the English word "Jew" for the original Jehuda, or of "Hebrew" for Ibri affect in any degree the authenticity of the Book of Mormon. If either of these names had appeared in the original Jaredite record the matter would assume a very different aspect, for when the people of Jared left the vicinity of Babylon the name "Jew" and "Hebrew" were not coined. But the Book of Ether wherein is found all we know of these emigrants and their posterity does not use these terms as belonging to their day. The name "Jews" is found, however, in Ether 1-3, but some original term is there used by Moroni who abridged the Jaredite records, and he was the last of the Book of Mormon original writers, and performed his work several centuries after the beginning of the Christian era.

If such proper names as Alexander, Quincy or Lawrence were found in the Book of Mormon, all hope of establishing its conformity with the powers of the Jewish alphabet would have to be abandoned. How did Joseph Smith the "unlearned" youth escape the pitfall here so cleverly set, if he were not inspired of God? It is one into which we may, with much assurance, say that any "unlearned" impostor would have fallen headlong.

When facts of this nature and others equally significant are taken into consideration, it is not surprising that intelligent non-"Mormon" people come to the conclusion that Joseph Smith was no more than a figure-head in instituting "Mormonism," and that someone of marked ability and profound learning was the real agent in the matter. It is claimed by them that the task of bringing forth such a work as this Church has proved to be is utterly beyond the power of any man who was unschooled as Joseph Smith certainly was, and they have ascribed the origination of the Book of Mormon to Sidney Ridgon. But let us now briefly

consider to what extent this delusive refuge aids the non-"Mormon" cause. To get a proper understanding of the situation, we must enquire what it is in "Mormonism" that attracts so greatly the world's attention. It makes no difference whether this system of religion is viewed from the inside by those who have embraced it, or looked at from the outside by those who reject and oppose it. It is by all regarded as a "marvellous work and a wonder." What gives it this character? Certainly not the principles of religious conduct and worship that the Book of Mormon exclusively enjoins, for every one of them is found in the Bible. So insistent are non-"Mormons" generally at present upon this point that the friends of the Book of Mormon are now called upon everywhere to face the proposition that that Book is useless because it does not reveal a single new moral precept or principle.

Granting all this, for the sake of the argument, no one certainly can claim that these matters are more marvellous in the one book than in the other. No, and hence we must look elsewhere for the remarkable and distinguishing in Mormonism, as the world looks upon it, and we find it in the *organization* of this Church. It is in this respect the most wonderful religious institution that has ever appeared among men, according to our present knowledge on this subject. This *organization* is by many outsiders regarded as equal in efficiency to the German military system, in the evolution of which centuries of time have been expended, millions of money lavished, and the greatest minds of the German people and the power of a nation requisitioned, drills enforced, manoeuvers executed, and defects corrected; while Mormonism sprung in a day, as it were, from the depths of poverty, in the midst of distress and in the face of fierce opposition, without trial, practice or correction to a position that is comparable with it, and in this fact there is a well-spring of inspiration for every saint. Mormonism is a "marvelous" work indeed. Now, this marvelous *organization* of the "Mormon" Church does not depend to any appreciable extent upon the Book of Mormon, but it is founded upon the plain teachings of the Doctrine and Covenants, and it would be strange news to hear any one claim that Joseph Smith was not the author of that work. It is too late now to raise the cry that Sidney Rigdon or any other man than Joseph Smith wrote the revelations that it contains, barring a few minor exceptions. Is it not very evident, then, that if Joseph Smith could, and did, institute that part of the Mormon System that so much astonishes the world, he also could and did in some way bring forth a volume which many assert is useless because it reveals nothing new to mankind. The Mormon *organization* is new and original from foundation to capstone, and he who had power to marshall the forces of "Mormonism" in their sublime order, could just as readily translate the Book of Mormon from the orignal records by the power of God.

Flagstaff, Arizona. THOMAS W. BROOKBANK.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 15, 1909.

THE DECLINE OF "ORTHODOXY."

THE value and necessity of Latter-day revelation come into greater prominence year by year as time rolls on. That something is needed of a definite character on which the minds of inquiring people can be fixed as a sure guide in religious matters, becomes continually more apparent. It is shown not only in the great differences that keep asunder the various Protestant sects, but in the gradual departure from those tenets and doctrines which not very long ago were considered fundamental to the Christian faith.

One of the most positive and generally accepted announcements in the so-called Reformation was that the Bible contained "all things necessary for salvation," but whatsoever was not found therein or could not be proved thereby was "not to be received as an article of faith," and that it was to be taken as the very word of God, the sole and sufficient guide, the standard of Christian doctrine, and superior to all other authority. When "Mormonism," as it is called, first came forth in the nineteenth century, its adherents were assailed as non-believers in the Bible, and this was in the eyes of all Christendom their great offense and evidence that they were heretics and not to be received within the Christian pale. That the charge was untrue has long since been demonstrated, and in later times the objection has been raised that the "Mormons" believe in the Bible too literally, in the language of Henry Ward Beecher that "they believe in it like thunder."

And now it is very clear that learned professors of religion and candidates for the pulpit ministry are virtually denying and certainly doubting the accuracy of many parts of Holy Scripture, and that the old veneration for biblical history and theology is departing from the souls of professing Christians and present philosophy is leading them away from the simple faith of their Christian forefathers. This prominently appears in the discussions that take place in sectarian conventions and synods and in articles that appear in prominent magazines from the pens of preachers and theological students.

This tendency is observable in both hemispheres. At a recent examination in New York, of students who were applicants for licenses to preach the doctrines of the Presbyterian faith, when

questioned closely by the Presbyterian synod, it was developed that while they regarded the Bible as their "only infallible rule of faith," they declined to accept the story of Adam and Eve as authentic. When asked whether they believed that the fall of man had been caused by the eating of the forbidden fruit, they were not "positive" on the subject, but are reported as having "cleverly escaped the awkward question by declaring that the story was probably an allegory, containing a profound truth to which every one could subscribe." When interrogated about the resurrection of Christ, they stated that "they believed that He has risen from the dead, but they doubted if it was with the same body He had before He was buried." The report says further, "they admitted the divinity of Christ, but were not prepared to accept as literal the account of His birth as described in the Bible." Yet they were accepted by the examining Presbytery, and one divine exclaimed as he left the body, "I don't believe there were five ministers in that gathering who could honestly say they accepted the story of Adam and Eve as an historical fact."

These are straws which show which way the theological wind is blowing. They are among the many indications that modern Christendom is without any real anchor for the religious craft. There is no real, positive standard for the conflicting sects and doubting professors. While that which is proclaimed as "the only infallible rule of faith" is in practice no actual "rule" at all, but something so elastic as to bend to the bias of each individual mind, it cannot be consistently held up as a standard. Is not something needed of a definite and authoritative character, and not subject to the whims and notions and "private judgment" of each minister and layman who reads it according to his own fancy or predilection?

The Book of Mormon came forth in the nineteenth century as a voice "out of the dust" of ages, not couched in doubtful or figurative language, but in terms so simple as to be objectionable to the learned and wise after this world. It came to proclaim the old truths as revealed in bygone times upon the Western hemisphere, an abridgment of the writings of prophets and of the Savior Himself when He ministered upon that land after His resurrection, in which the facts of the fall of man, the plan of redemption, the reality of the divine origin of the Messiah with God for His Father and the Virgin Mary for His earthly mother, His vicarious sufferings and death for mankind in atonement to bring them to God, His literal resurrection, His great work of salvation for the living and the dead, the principles of His everlasting gospel, the organization of His one only Church, the power and authority of the Holy Priesthood, the ordinances essential to human sanctification and redemption, the nature of the Spirit of man, the personality of Deity, the distinctive individuality of three divine beings as the Father, the Son and the Holy Ghost, the unity of the Church, the gifts of the Spirit, the continuance of divine revelation, the state

of the Spirit of man between death and the resurrection, the principles governing eternal Judgment, the destiny of the race of Adam in worlds to come, and the entire scheme of salvation under the direction of the immaculate Son of God, are set forth in plain and positive language to the putting down of doubt, uncertainty, dubiety, and the establishment of the knowledge of the truth.

This marvelous record of ancient teachings is supplemented by original revelations in our own times, coming down from On High, revealed from heaven as the book was brought from the earth. Thus, the living Word of God corroborates and confirms the dead letter of ancient Scripture, both that which was written on the eastern continent and that which was engraved on metallic plates on the western continent. But it goes much further and gives "line upon line, precept upon precept," for present guidance and enlightenment, furnishing a criterion for all who desire to find a firm foundation built upon a rock. Yet the people of this world reject this glorious standard of present revelation, without enquiring into its claims upon their attention and their faith. Thus, the wisdom of God is foolishness with men, and their alleged wisdom is certainly foolishness in the sight of God.

It is amusing to Latter-day Saints who are rooted and grounded in the faith of "the everlasting gospel" to witness the antics of modern theological students and professors when wrestling with problems of human device, and indulging in speculation and debates over matters that have been definitely settled and made plain and positive by modern revelation. At the same time it is marvelous that trained advocates of the doctrines of the churches supposed to be founded on the Bible as the only infallible guide, will accept into the ministry persons who are not only doubtful as to its statements and teachings, but who actually reject some of its fundamental facts and tenets, while they themselves cannot claim any actual knowledge of the things they attempt to expound. They have the hardihood and egotism to hold themselves as a distinct class, set apart by Divine power to instruct their fellows and administer to them in the name of a Deity who is to them "an unknown God," and to look down upon the masses of their fellow mortals as their inferiors who ought to render them homage, as well as financial remuneration.

Orthodoxy used to be the great boast of professing Christian ministers; it is now becoming unfashionable and "behind the times." The absolute necessity for a new dispensation is obvious, and, thank God, it has come. "The dispensation of the fulness of times" is ushered in, bringing with it Divine light, Divine power, Divine authority, and the certainty which comes from absolute knowledge, planted in the soul of man through acceptance and obedience to the word that now proceedeth out of the mouth of God.

C. W. P.

THE PROBLEM OF LIFE.

THE last words of the poem, on which Percy Bysshe Shelley was engaged at the time of his death, are these:

"Then, what is life? I cried."

The poet was no exception among men, even great men, in making this quest: for many great men have striven to know what this thing is, which is designated *Life*. And many have gone down to the grave with such words as these upon their lips—"Now for the grand secret!"

But thousands who live their little lives give this thing no thought. A habit has grown upon many in this age to rest satisfied with the label that is put upon great problems by men who have thought upon such things and given them a name. It is so with this problem of life. Many, even a great many, are satisfied with the conclusions which a few materialistic thinkers have come to, viz.—that life ends with the grave—that it dies with the body or substance which carries it. Others go further and state that life will surely exist always, but will remain altogether impersonal and unconscious. While others say that life is nothing but a movement evolving to a stillness.

But let us see what the Bible has to say upon this all-important subject.

Turning to the opening page of that sacred record we read that this earth was once in a chaotic state, i.e., "without form and void." But the Spirit of God, moved upon the face of the waters. Here we have an account of the infusion of life into the matter which was to form the globe upon which we now reside, the result was—that disorder gave place to order and design and beauty. So we see that this *life* by which the earth and all there is therein is imbued, came from the Spirit of God.

What is Life? A mystery that lies in the clenched hand of God. No man can answer that question except God gives to him the answer. "Life is real," Longfellow sings. Can we conceive of it being anything else but real? If that thing which lies upon the anylist's desk be real, let him do whatsoever he will he cannot prove it false. Let him dissolve it, or grind it to a powder and examine each minute speck it will still be real—he *cannot* prove it false. It is so also with Truth.

The biologist selects his strongest microscope and peers down upon that speck of protoplasm which is secreted in the molecule and he exclaims with rapture—I see *Life*! Does he see *Life*? No. The physical eye cannot see life. Life is the mysterious something behind the substance.

You stand by the bedside of the man whose eyes are being glazed by the hand of death, his heart flutters as a bird with a broken pinion. He is dying—he dies—is now dead. A few moments ago

you thought you saw life. Did you see it? You knew that life was there—you know that it is not there—yet you did not see it go. Life is invisible and invincible. It is an Eternal Force.

God made man's body out of the dust of the earth, and breathed into his nostrils the *breath of life* and man became a living soul. Even so doth God breathe through the whole of humanity by His Holy Spirit giving man life.

George Macdonald says—"Religion is essentially Life." True it is, for "to be spiritually minded is life." The materialist says that life is a mere drifting into nothingness and existence is a burning of substance into an inert ash. But we know life to be a thing of beauty and the fundamental source of all beauty. The so-called atheist who looks upon this world's drab monotone—says with a voice full of irony, "Is this life?" But the Christian who looks from things seen to things unseen, says with a voice wherein seems to be the music of a thousand worlds—"This is Life!"

Marie Corelli says, "Life is a fine thing when you get plenty of it." This is a truism verified by scripture. "Christ came that you might have life and have it more abundantly." He also said, "I am the resurrection and the life." It is also written, "He that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

What is life? The life of this body has been likened by Solomon unto the grass of the field which to-day is and to-morrow is cast into the oven. And also by Saint James as a vapor that appeareth for a little time then vanisheth away. But the life which we are, as Christians, concerned most about is *eternal life.*

Then what is life eternal? Jesus the Christ answers this question personally for us in these words which are to be found in the 17th chapter of Saint John, the 3rd verse: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." So if you *know* the only true God and His Son Jesus Christ, you have life indeed and it will be, in Him, a thing of beauty and a joy forever.

AUBREY PARKER.

A TESTIMONY.

I HAVE a desire to mingle my voice with my brethren and sisters in testifying to the truthfulness of the gospel of Christ which is taught by the Church of Jesus Christ of Latter-day Saints, and the gifts and blessings which are in store for those who remain faithful unto the end.

I have been a member of the Church for fifty years; have made several trips to Utah and found the same good spirit attending the saints of God there as in the various branches of the Church in England.

Some time ago I was suffering from bronchitis and croup. I had

a desire to be cured, and in answer to my prayers, as Saul of Tarsus received the answer to his prayers in the Lord sending Ananias His servant to bless him that he might receive his sight, so did the Lord send His servant Elder David K. Hendry to my door. He administered to me and I received my health almost immediately.

I rejoice in the fact that I know the gospel is true, and I have been permitted to enjoy the gifts and blessings that are in store for the faithful. I pray that God's work may continue to spread and the honest in heart may be led to investigate the truth and see the beauties of the gospel of Christ is the prayer of your sister.

ELIZABETH FITT.

Heage, near Belper.

CHARACTER.

CHARACTER is not built up in a moment, but constant effort is necessary. Act upon act make it. It is the continued dropping of the water that wears away the stone. So it is the constant acquiring of Divine truth, and the continued application thereof, that form character.

We must ever look to a Divine source for the necessary material to perfect such a character.

The true basis of the attainment is the principle of ever becoming.

By exercising the divinity within we never grow old;

> Olympian bards who sung divine ideas below,
> Forever find them young, and always kept them so.

As one breathes pure air to avoid dullness and lethargy, so the Saints should breathe the spirit of the gospel of our blessed Redeemer, to keep from becoming dull and indifferent. It is the sure way to build character.—I. W. FLETCHER, in *Improvement Era.*

FROM THE MISSION FIELD.

Arrivals.—The following missionaries arrived for the European mission, July 11th, 1909, per s.s. *Megantic*: Richard W. Young, Jr., Leroy R. Chamberlain, Don Carlos Young, Salt Lake City, Utah.

Appointment.—Elder Richard W. Young, Jr., who arrived July 11th, has been appointed to labor in the Liverpool conference. Elder Daniel Cook, who arrived June 21st, has been appointed to labor in the Leeds conference.

Releases and Departures.—Elders Alvin E. Jordan and Albert B. Needham of the British mission were honorably released and sailed for home per s.s. *Arabic,* July 10th, 1909.

Reorganization of Branches.—The secretary of the London conference reports that at the regular meeting last Sunday evening Elder Don C. Rushton resigned as president of the North London branch on account of his new position as president of the London conference. Elder Owen F. Beal was appointed to succeed him as president of the branch, with Brothers W. D. G. Last and H. G. Dodman as his counselors.

At a special meeting held in Belfast (Irish conference), Sunday, July 11th, 1909, the Belfast branch was reorganized. After all the old officers were released with a vote of thanks, the following officers were sustained: Elder Laron Andrus as presiding elder, Elder Albert Black as clerk. Relief Society: president, Maggie Kingsbury; first counselor, Agnes Templeton; second counselor, Sarah Scott; secretary, Agnes Montgomery; assistant secretary, Hattie Greenough; treasurer, Hester Kingsbury. Sunday School: superintendent, Elder Alma A. Ellis; first assistant, Thomas J. Ditty; second assistant, John McQuillan; secretary, Hester Kingsbury; assistant secretary, Sarah Steel; as teachers, President Thomas J. Bennett, Laron Andrus, Sarah Scott, Esther Anna McGee. Mutual Improvement Association: Elder Albert Black, president; first counselor, William H, Ditty; second counselor, William Duncan; secretary, Thomas Walker; assistant secretary, Sarah Scott; President Thomas J. Bennett, teacher. Up to the present time the president of the conference has presided over the Belfast branch, but the work in Ireland has made such rapid strides the last year, that it was thought advisable to put some one in to look after the Belfast branch.

Successful Socials.—At "Deseret," Monday evening, the 5th inst., a farewell party was tendered President Alvin E. Jordan by the saints and elders of the London conference. A program consisting of recitations, speeches, instrumental and vocal selections was rendered in a pleasing manner, so that all present were highly entertained. Refreshments were served in excellent style by a committee of young ladies. President Jordan has presided over the London conference for the past eleven months, and has won a lasting place of love and esteem in the hearts of all with whom he has associated. He has labored in the ministry over twenty-five months, and is now released to return to his mountain home. The saints presented him with a silver fruit stand and the elders gave him a silver berry set as tokens of good-will and friendship.

One of the most enjoyable socials ever held in Middlesbro (Newcastle conference), was given on Tuesday night, July 6th, in honor of President W. H. Caldwell and Elder Seth Johnson. There were thirteen elders of the Newcastle conference present. During the evening an excellent musical program was rendered, and the departing brethern delivered a few remarks. Refreshments were served by the Middlesbro Relief Society.

A very successful social was held in the Sunderland branch (Newcastle conference) on the evening of July 5th, in which a good program was rendered in behalf of Brother Thomas Middleton and wife, and Thomas Clark, who expect to emigrate to Zion soon.

Baptisms.—A baptismal service was held in Manchester at the Gorton Baths (Manchester conference), July 6th, at which two candidates received the ordinance, Elders Luman G. Taylor and J. C. Larsen, Jr., officiating. One member was from the Oldham branch and the other from Manchester.

One member was added to the Church by baptism at "Deseret" (London conference) on July 2nd, Elder A. B. Needham officiating. This member is in the Holloway branch.

Two persons were baptized at "Deseret" (London conference), on June 30th, Elder O. F. Beal performing the ordinance.

A baptismal service was held at Nuneaton Baths (Birmingham conference), Sunday, July 11th, when eight members were added to the Church, Elders Elisha Peck, Jr., and Clement L. Rawlins performing the ceremony. Appropriate addresses were made by Elders Joseph Parkinson, James W. Phillips, and President Lorenzo H. Durrant. Confirmations took place in the afternoon services.

On July 11th a baptismal service was held at Aberdeen, two candidates receiving the ordinance at the hands of Elder A. H. Burt. During the services Elder R. S. Eccles spoke on the sacredness of the ordinance.

At Belfast (Irish conference), on July 12th, another member was added to the Church by baptism, Elder A. L. Rogers officiating.

At a service held under the direction of President J. B. Merrill, in the Victoria Baths, Nottingham (Nottingham conference), July 10th, eleven persons were baptized into the Church of Jesus Christ of Latter-day Saints, Elder David C. Watson officiating for five, and Elder Isaac Jacobs administering the sacred rite to six, who were all confirmed at the same service. There were about one hundred and sixty saints and friends present.

At a meeting held at the Baths in Leicester (Nottingham conference), July 3rd, Elder Matthew H. Shaw baptized three persons into the Church.

One convert was baptized on July 12th in the sea at Torquay (London conference), Elder Albert Hender performing the ordinance.

Last Sunday three converts received baptism in the Glossop Road Baths, Sheffield (Sheffield conference), at the hands of Elder Leffel A. Bean. Confirmations took place at the water's edge. There was a good attendance of saints and friends to witness the sacred ordinance.

One convert in the Birkenhead branch (Liverpool conference) was baptized in the Mersey at Wallasey, July 13th, Elder Archie B. Larsen performing the ceremony.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT

LESSON XVIII.—RISE AND GROWTH OF NAUVOO.

I. RECEIPTION OF EXILES IN ILLINOIS.

1. Condition of Saints.
2. How received at Quincy. (a) Welcomed. (b) Aided.
3. Feeling toward "Mormons."

II. COMMERCE.

1. Purchase of land.
2. Condition of this land.
3. Situation of Commerce.
4. Saints gather here.
5. The "Day of God's Power."

III. NAUVOO.

1. Name of commerce changed.
2. Incorporation.
3. The charter. (a) Its provisions.

IV. GROWTH AND ORGANIZATION.

1. Ecclesiastical organization. (a) Stakes and Wards. (b) Quorums. (c) Relief Society.
2. Civil. (a) City government. (b) Laws framed. (c) Militia.
3. Emigration from England. (a) Effect.
4. Growth of Nauvoo and surrounding country.
5. Growth and activity of the Church.

DIED.

CAPWELL.—Sister Mary Walsh Capwell, of the Darlington branch (Newcastle conference). She was born on October 14th, 1845, in Oldham, and died May 25th, 1909. She is one of the oldest members of the branch, and has been a faithful Latter-day Saint.

ORROCK.—George William, the infant babe of Brother and Sister George W. Orrock, July 6th.

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.